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Letter To Forum

January, 1976

To my Friends in Appomattox,

I write to you in Appomattox with a desperate plea for your help. In my Virginia Society For Human Life was an article I feel you need to know about. Here it is in complete context.

VSHL Newsletter - Jan. 1976 - New Butchery Abortion Procedure - Since saline abortions have the highest fatality of any elective surgical technique, next to cardiac surgery, and prostaglandin abortions often result in live aborted babies, Dr. Maxwell M. Barr, a Minneapolis OB-Gyn clinical professor at the University of Minnesota Medical School, has developed a new method of abortion for the second trimester of pregnancy. Dr. Barr explained his method to be the International Family Planning Association. Sticks of laminaria (Japanese seaweed) are inserted into the patient's cervix which then dilates to accomadate instruments. Within 18 to 24 hours the patient receives injections of local anesthetic and the unborn child is cut apart as curette, forceps, and suction are used alternately to complete the abortion. Barr said that cutting apart the baby and extracting it by this method was not a pleasant procedure for the doctor, but added that it is better than having a woman go through a prolonged aborting labor. Of course, no consideration was given to the unborn child murdered by the procedure. (end of article.)

As Christians you must help. God expects nothing less of you. As human beings how can you keep on ignoring something as sick as this. No one is asking money, what we need are letters. You know who your representatives, Congressmen, Senators and Governor are, so write them a letter. Thirteen cents is not much to spend on a tiny, little baby.

Please, give life a chance.

Sincerely,
Jane Wright

(Reprint from **Lynchburg News**, Nov. 25, 1975)

TANSTAAFL

Tanstaafl isn't the name of a new government agency. It stands for something else.

It's an old story. We don't know who originated it. It makes the rounds periodically, and it's going around again.

It needs to. Simple though it is, it tells us something that we all should know (and do) but won't admit, much to our own distress.

Here's the story:

After the War of the Almonds, the Land of Kulumar was the richest and most powerful of all.

Its fields were bountiful and its granaries were full.

Its flocks were fat and sleek.

The Kulumese were proud and productive. They worked and they rejoiced in the highest standard of living known.

Sire, the Generous surveyed all this plenty and said: "Surely a country as rich as Kulumar should provide food and housing and garments for our less fortunate. I will ask the Lawmakers to levey a tax on the workers to provide this."

And the Lawmakers, each of whom hoped one day to become Sire, levied the taxes. They then said: "Let there also be free circuses for those who do not work. And let there be soft hassocks and free food and wines for those who watch the circuses."

And the Lawmakers levided more taxes.

When the workers of Kulumar heard of the free circuses, the soft hassocks, and the food and wines, and then figures their now monstrous taxes, they said: "That is for us."

The farmers left the fields. The shepherds abandoned their flocks. The weavers laid down their shuttles. The blacksmiths cooled their forges. All the Kulumese were watching the free circuses.

Plenty turned to scarcity. No longer was there abundant food. Garments were hard to come by. The Kulumese did not even have camel chips to heat their tents.

Prices rose and rose. And the Lawmakers raised taxes again and again. (It was the only thing they knew how to do.)

Misery and gloom replaced joy and pride.

And Sire, the Generous, who was well-intentioned, went to the Wise Men of the Mountain and said: "Wise One, I have tried to give the good life to my people. But they no longer want to work. Food and goods are scare. Prices are outrageous. Taxes are even more so. Give me a solution."

And the Wise Man of the Mountain replied in Kulumese: "Transtaafl."

Which means: "There Ain't No Such Thing As A Free Lunch."

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The Pastor Speaks

Christ In You The Hope of Glory

"To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory" (Colossians 1:27 RSV)

The incarnation of Holy God into the flesh and blood of a human being named Jesus Christ is probably the greatest mystery that man must deal with in his search of meaning in life. A second great mystery is stated by the Apostle Paul about the "riches of the glory of that first 'mystery'" which is now available to all men everywhere - - namely, the living Christ will come and live in us when we invite Him into our lives! What does this mean?

First, the very Lord of all creation will come and set up housekeeping in our lives. How exciting life can be with God living in us! Second, we will not have to face the problems and frustrations of this life alone. Third, God will supply us with "God Power" to do His work and accomplish His will. Fourth, Christ in us gives us the desire to introduce others to our Lord and Savior. Fifth, Christ in us is God's pledge or guarantee that we already have a place reserved in Heaven. What more could man ask for in life!

Clarence H. Davis, Pastor
New Hope Baptist Church
Appomattox, Virginia

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American Cancer Society

The Sunday School Lesson

COMMENTS BY HERBERT C. BRADSHAW

Lesson For January 25, 1976

The Mission of the Twelve
Scripture: Matthew 9:35-10:42

He who receives you receives me, and he who receives me receives him who sent me. Matt. 10:40

To get the setting for this week's International Sunday School lesson, the student should review last week's and give special attention to the summary of Jesus' ministry in Galilee in Matthew 9:35-38. This summary not only gives a general description of what Jesus did, but it also shows the condition of the people at that time, "harassed and helpless, like sheep without a shepherd." It is the picture of the plight of a people under the oppression of the Roman overlord, burdened by taxes, subject to the arbitrary rule of governors and centurions, with a religious leadership more concerned with observance of the law and opportunity for itself than with ministering to the needs of the people.

Jesus went among them, ministering to physical and emotional needs by healing diseases and afflictions of every sort, ministering to spiritual and intellectual needs by teaching and preaching the good news of the kingdom of God. More, He sought to impress upon His disciples the great needs of the people and the inability of the few to minister adquately to so many. Jesus performed numerous miracles, recorded and unrecorded, preached and taught often, but His ministry reached only a comparative few of those in need. "Pray therefore the Lord of the harvest to send out laborers into his harvest, He told His disciples.

Then in action which demonstrates that Jesus intended for His followers to supplement prayer with work and work with prayer, He sent out the 12 men He had chosen for intimate association and special training and teaching on a mission of ministry in Galilee. The mission was to serve a dual purpose. The disciples were to see, with responsibility for doing something about it, the sad condition of the populace.. And it was to be a sample of the work they would be doing in the future. They had prayed that God send workers into His harvest; now they were sent themselves, becoming the answers to their own prayers. They, too, could not cast out all the demons in Galilee or heal all the cases of illness or affliction or win all people to citizenship in the kingdom of God. But each could do what he was able to do and give light within the radius of his own presence. They were to see, as they had never realized before, the need for workers in God's fields, the world of people.

Jesus forewarned the Twelve that their mission would not be all glory and acceptance. They were not to be concerned for their own comfort and were to take with them only a bare minimum of necessities. They were to expect those to whom they ministered to provide food and lodging. But they were not to expect everyone to receive them. On the contrary, they might expect not only the rejection of indifference but also persecution from both church (the religious establishment) and state. They were not to worry about what they would do and say in such eventualities but were to trust God for guidance. Some of the warnings have to do with the immediate mission, some look to the future when Jesus would no logner be with them in the flesh. But they were reminded that those who received them for what they were, God's messengers and workers, would receive the reward God gives to His messengers and workers. Those who helped them (and their successors) in their mission worked for God.

The lesson is timely, for multitudes today are harassed and helpless, burdened in many ways. Millions live in spiritual poverty. Emotional and mental illness abounds. The lonely are so many that they are ot to be numbered. Physical illness, mental and physical handicaps are all around us. Despite our affluence, many have a difficult, sometimes impossible, task making ends meet economically. Jesus still speaks and works in guidance and healing and comfort, but He has to do so through believers, workers in the harvest. The harvest continues plentiful, but the laborers are still too few. The believer must supplment his prayers for laborers by going into the fields himself.

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AMERICAN FEDERAL

Ready For The Celebration

BI-CENTENNIAL MINDED. Ray Lawson wants to make sure that he will be ready for the big celebration of July 4th.

His Confederate Suite was worn on April 9, 1965 by Dwight Fellman, son of Leonard J. Fellman of Edina, Minnisota, who designed the Civil War Centennial Stamp.

Ray is the son of Dr. and Mrs. Samuel R. Lawson of Appomattox.

Rocks

JAN. 19 - It is zero weather now. The first 12 days represent the 12 months. We've really had cold weather so far this year. It may be here for some time yet.

Mr. and Mrs. W. C. Ranson and boys of League, Texas were here recently visiting his parents, Mr. and Mrs. Charlie S. Ranson, of Pamplin.

Sympathy is extended the families of Mrs. Bernice Martin and Mrs. Nora Glenn Elam who passed away last week.

Mrs. Zane Hamlin entered the hospital in Lynchburg last week and returned home Friday after an operation.

Dave Goin entered Va. Baptist Hospital Wednesday and returned home Friday.

Mrs. Graydon Maxwell entered Virginia Baptist Hospital Monday night.

Miss Maggie Branch returned from the hospital Thursday afternoon. A speedy recovery is wished all of these.

Mr. and Mrs. Julia Glover, of Crewe, were visiting her sister, Mrs. Clarence Richardson and brother, Dave Goin, on Wednesday.

Mr. and Mrs. Dickie Gilliland announce the arrival of their third son, Thomas Jason, on January 11, 8 lbs. 11 ozs.

Rev. W. H. Elder performed a wedding at Elon Church at Pamplin Saturday afternoon.

The Rocks Quartet went to Bethany Pentecostal Holiness Church at Spout Spring on Saturday night for a song service.

Mr. and Mrs. Thurman Wilcox of Roanoke, spent the week end with Mr. and Mrs. S. E. Ranson of Pamplin.

Baptist Men's Day at Rocks is on January 25. The men will have charge of the services. The Rocks Quartet along with Mrs. Betty Rhodenizer of Liberty Church, will present a gospel music program at Rocks on January 31 at 7:30 p.m.

Congratulations to Mr. and Mrs. Jim Frank Ranson on being grandparents of another grandson, Thomas Jason Gilliland, born on Jan. 11.

A speedy recovery is wished Mrs. Odelle Paulette who is in with her back.

A few more farmers sold their last tobacco last week.

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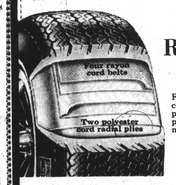

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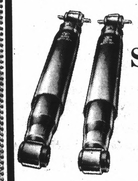

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Cake Mixes
All Varieties
2 for $1
Limit: 2 with $7.50 Grocery Order or More

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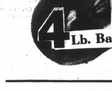
4 Lb. Bag 69¢



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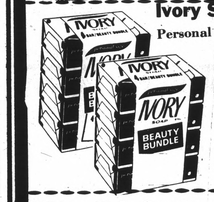

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